



THE CIRCLE OF THE HORIZON IS THE EARTH AND SKY'S EMBRACE

SKY'S EMBRACE

A Publication of Horizon Lodge, OTO

LIBER DCCCXXXVIII: THE LAW OF LIBERTY

THIS TEXT WAS WRITTEN BY CROWLEY in 1918. He says of it that "...I uttered a panegyric upon the Law as the key to freedom and delight" (Confessions pg. 828). It is classed as an official A.: A.: document in Class E. Libri in this Class are designated as promulgations, manifestos, broadsides, epistles and more generally, public statements. As a "panegyric" upon the Law, it is in essence a Commentary upon *The Book of the Law*, and can be read as such. Crowley has also described this text as a "further explanation of *The Book of the Law* in reference to certain ethical problems" (*Equinox Volume III*: No. 1 pg. 13) It would be valuable to read it in conjunction with other texts written in the same period such as Liber Aleph, Liber II, Liber DCXXIII, Liber CL etc.

—MICHAEL KOLSON

A TRACT OF TO MEGA THERION 666
THAT IS A MAGUS 9°=2□ A.: A.:

[THE QUOTATIONS IN THIS ESSAY
ARE FROM LIBER LEGIS —
THE BOOK OF THE LAW



A.: A.:

PUBLICATION IN CLASS EE

93	10°=1○	
666	9°=2□	} PRO COLL. SUMM.
777	8°=3□	
D.D.S.	7°=4○	
O. M.	7°=4□	} PRO COLL. INT.
O.S.V.	6°=5□	
PARZIVAL	5°=6□	
V. N.	PRÆMONSTRATOR	
P.	IMPERATOR	} PRO COLL. EXT.
ACHAD	CANCELLARIUS	

CONTINUED FROM THE COVER

Do what thou wilt shall be the whole of the Law.

I

I AM OFTEN ASKED why I begin my letters in this way. No matter whether I am writing to my lady or to my butcher, always I begin with these eleven words. Why, how else should I begin? What other greeting could be so glad? Look, brother, we are free! Rejoice with me, sister, there is no law beyond Do what thou wilt!

II

I WRITE this for those who have not read our Sacred book, *The Book of the Law*, or for those who, reading it, have somehow failed to understand its perfection. For there are many matters in this Book, and the Glad Tidings are now here, now there, scattered throughout the Book as the Stars are scattered through the field of Night. Rejoice with me, all ye people! At the very head of the Book stands the great charter of our godhead: "Every man and every woman is a star." We are all free, all independent, all shining gloriously, each one a radiant world. Is not that good tidings?

Then comes the first call of the Great Goddess

Nuit, Lady of the Starry Heaven, who is also Matter in its deepest metaphysical sense, who is the infinite in whom all we live and move and have our being. Hear Her first summons to us men and women: "Come forth, o children, under the stars, & take your fill of love! I am above you and in you. My ecstasy is in yours. My joy is to see your joy." Later She explains the mystery of sorrow: "For I am divided for love's sake, for the chance of union."

"This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all."

It is shown later how this can be, how death itself is an ecstasy like love, but more intense, the reunion of the soul with its true self.

And what are the conditions of this joy, and peace, and glory? Is ours the gloomy asceticism of the Christian, and the Buddhist, and the Hindu? Are we walking in eternal fear lest some "sin" should cut us off from "grace"? By no means.

"Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where, and with whom ye will! But always unto me."

CONTINUED ON THE NEXT PAGE

From the Editor

DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW.

Welcome to the Summer issue of Sky's Embrace! I hope this summer finds you all warm and happy and actively pursuing the Great Work in your own ways. We have a fine issue for you here, featuring Crowley's "Law of Liberty" article with comments from Michael Kolson; a stirring "Defense of Magick" by Robert Carey; a meditation on the union of the concepts of Buddha & HGA as vehicles for the attainment of release from Samsara by Aion 131; poetry from Robert Carey and Jasmine Selene and a few other tid-bits. Enjoy! And have a great Summer!

LOVE IS THE LAW, LOVE UNDER WILL.
Mark

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This is the only point to bear in mind, that every act must be a ritual, an act of worship, a sacrament. Live as the kings and princes, crowned and uncrowned, of this world, have always lived, as masters always live; but let it not be self-indulgence; make your self-indulgence your religion.

When you drink and dance and take delight, you are not being “immoral,” you are not “risking your immortal soul”; you are fulfilling the precepts of our holy religion—provided only that you remember to regard your actions in this light. Do not lower yourself and destroy and cheapen your pleasure by leaving out the supreme joy, the consciousness of the Peace that passeth understanding. Do not embrace mere Marian or Melusine; she is Nuit Herself, specially concentrated and incarnated in a human form to give you infinite love, to bid you taste even on earth the Elixir of Immortality. “But ecstasy be thine and joy of earth: ever To me! To me!”

Again She speaks: “Love is the law, love under will.” Keep pure your highest ideal; strive ever toward it without allowing aught to stop you or turn you aside, even as a star sweeps upon its incalculable and infinite course of glory, and all is Love. The Law of your being becomes Light, Life, Love and Liberty. All is peace, all is harmony and beauty, all is joy.

For hear, how gracious is the Goddess; “I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.”

Is this not better than the death-in-life of the slaves of the Slave-Gods, as they go oppressed by consciousness of “sin,” wearily seeking or simulating wearisome and tedious “virtues”?

With such, we who have accepted the Law of Thelema have nothing to do. We have heard the Voice of the Star-Goddess: “I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!” And thus She ends:

“Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you! I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!” And with these words “The Manifestation of Nuit is at an end.”

III

IN THE NEXT CHAPTER of our book is given the word of Hadit, who is the complement of Nuit. He is eternal energy, the Infinite Motion of Things, the central core of all being. The manifested Universe comes from the marriage of Nuit and Hadit; without this could no thing be. This eternal, this perpetual marriage-feast is then the nature of things themselves; and therefore everything that is, is a crystallization of divine ecstasy.

Hadit tells us of Himself: “I am the flame that burns in every heart of man, and in the core of every star.” He is then your own inmost divine self; it is you, and not another, who are lost in the constant rapture of the embraces of Infinite Beauty. A little further on He speaks of us:

“We are not for the poor and the sad: the lords of the earth are our kinsfolk.”

“Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.”

“Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.” Later, concerning death, He says: “Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever.” When you know that, what is left but delight? And how are we to live meanwhile?

“It is a lie, this folly against self—Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.”

Again and again, in words like these, He sees the expansion and the development of the soul through joy.

Here is the Calendar of our Church: “But ye, o my people, rise up & awake! Let the rituals be rightly performed with joy & beauty!” Remember that all acts of love and pleasure are rituals, must be rituals. “There are rituals of the elements and feasts of the times. A feast for the first night of the Prophet and his Bride! A feast for the three days of the writing of the Book of the Law. A feast for Tahuti and the child of the Prophet—secret, o Prophet! A feast for the Supreme Ritual, and a feast for the Equinox of the Gods. A feast for fire and a feast for water; a feast for life and a greater feast for death! A feast every day in your hearts in the

CONTINUED ON THE NEXT PAGE

“In these matters it is discreet to have no definite opinion,” he smiled, with a shrug of the shoulders. “If a wise man studies the science of the occult, his duty is not to laugh at everything, but to seek patiently, slowly, perseveringly, the truth that may be concealed in the night of these illusions.”

—W. SOMERSET MAUGHAM,
THE MAGICIAN
FIRST PUBLISHED IN 1908

“Life’s splendor forever lies in wait about each one of us in all its fullness, but veiled from view, deep down, invisible, far off. It is there, though, not hostile, not reluctant, not deaf. If you summon it by the right word, by its right name, it will come.”

—FRANZ KAFKA

CONTINUED FROM THE PREVIOUS PAGE

joy of my rapture! A feast every night unto Nu, and the pleasure of uttermost delight! Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.” It all depends on your own acceptance of this new law, and you are not asked to believe anything, to accept a string of foolish fables beneath the intellectual level of a Bushman and the moral level of a drug-fiend. All you have to do is to be yourself, to do your will, and to rejoice.

“Dost thou fail? Art thou sorry? Is fear in thine heart?” He says again: “Where I am, these are not.” There is much more of the same kind; enough has been quoted already to make all clear. But there is a further injunction. “Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein! But exceed! exceed! Strive ever to more! and if thou art truly mine—and doubt it not, an if thou art ever joyous!—death is the crown of all.”

Lift yourselves up, my brothers and sisters of the earth! Put beneath your feet all fears, all qualms, all hesitations! Lift yourselves up! Come forth, free and joyous, by night and day, to do your will; for “There is no law beyond Do what thou wilt.” Lift yourselves up! Walk forth with us in Light and Life and Love and Liberty, taking our pleasure as Kings and Queens in Heaven and on Earth.

The sun is arisen; the spectre of the ages has been put to flight. “The word of Sin is Restriction,” or as it has been otherwise said on this text: That is Sin, to hold thine holy spirit in!

Go on, go on in thy might; and let no man make thee afraid.

Love is the law, love under will.

IN DEFENSE OF MAGICK BY ROBERT C. CAREY

“AS FAR AS WE CAN DISCERN, THE SOLE PURPOSE OF HUMAN EXISTENCE IS TO KINDLE A LIGHT IN THE DARKNESS OF MERE BEING.” - C.G. JUNG

So what is the point of magick in the technological world of tomorrow? The same as it ever was... finding meaning in life, uniqueness in identity, wisdom in experience, and fulfillment of desire. It is the quest for the grail, for the Self that goes beyond the individual to the cosmic and universal, the flash of enlightenment, the evolution of being. From the beginnings of humanity, we seem to have been the one animal that wants something more. Our shamans tamed the sacred fire, created language, tools, decorations, arts and cultures. Magick is creativity, birthing ideas that manifest new things.

“THE WORLD IS ITS OWN MAGIC.”

-SHUNRYU SUZUKI

Some seem to want to declare magick obsolete, because it is always so strange and because they fear uncertainty and change. They want the smug certainty of religion or science (but remember, science is always a hypothesis in constant testing).

“I LIKE REALITY. IT TASTES LIKE BREAD.”

- JEAN ANOUILH

The Abrahamic religions (the judeo-christian-islamic stream) want to believe that they are the final revelations, the one and only true way, vastly superior. Why should we believe that? The early Pagan cultures were the people who really made our cultures: they created agriculture and herding, cities and writing, irrigation and metal-working, the wheel and the ship and the sail. What has monotheism contributed? The crusade and the jihad, the burning of witches and heretics, the pogrom and the holocaust, the fascist deity that crushes dissent and subjects the vast majority to the whims of an intolerant minority. Why subject the world to a deity so hateful? Is this really progress? Has it worked out well? Certainty kills, and many religions are just dead magick, fossilized, with all the juice of Life sucked out of the dry bones of the numinous. The individual must submit to the

herd. When you measure a culture, look at its art!

“GOD IS IN ME OR ELSE IS NOT AT ALL.”

-WALLACE STEVENS

Ancient civilizations, many quite cosmopolitan, had no problem with many gods or aspects of the divine; most had pantheons of deities that corresponded to the concerns and aspirations of different kinds of people. There were gods of war or crops or the sea, goddesses of love and music and crafts, and beyond and behind these aspects there was the High God, who wound up the world and let it run... personally, I do believe that the Universe is quite miraculous, but that whatever God is, sentient or not, has no need to micro-manage humanity or write down books of rules. Diversity brings creativity, while certainty brings tyranny and inevitably doubt. Why do fundamentalists despise evolution? Fear? Does it really seem that we are perfect yet? Dogma is always sterile, and if anything should be absolutely personal it is your relationship with the living cosmos, however you imagine the Absolute and its aspects.

“AS IS THE HUMAN BODY, SO IS THE COSMIC BODY.

AS IS THE HUMAN MIND, SO IS THE COSMIC MIND.

AS IS THE MICROCOSM, SO IS THE MACROCOSM.

AS IS THE ATOM, SO IS THE UNIVERSE.”

- THE UPANISHADS

Science is a different matter. Science is Magick that works. Alchemy becomes chemistry and medicine, astrology becomes astronomy and physics, magick becomes philosophy and psychology. Magick is the cutting edge, the process, the quest. Science is the system, the results, the testing of the hypothesis. They are not that far apart, since both work towards results and prize experimentation; and frankly, quantum physics seems as weird as magick now. A lot of astronomers wax pretty mystical, apparently peering

at the heart of the universe can have that effect.

“WITH ALL YOUR SCIENCE CAN YOU TELL HOW IT IS, AND WHENCE IT IS, THAT LIGHT COMES INTO THE SOUL? -THOREAU

We are not as far from our tribal ancestors as we like to think. We still believe in unseen forces and try to influence them in the ways we always have, with prayers and sacrificial offerings, with mantas of many kinds: positive affirmations, advertising and political slogans, with Scientology and EST. We shapeshift and transform with fashion and make-up, tattoos and plastic surgery. Everyone believes in Lady Luck, at the very least; our jewelry is still talismanic, every athlete and cab-driver carries charms. Look at our books and movies, full strangeness and wonders. This is how we are wired, this is how it has always been, so maybe this is how it is.

“EVERYTHING IS HOLY!

EVERYBODY’S HOLY!

EVERYWHERE IS HOLY!

EVERYDAY IS IN ETERNITY!

EVERYMAN’S AN ANGEL!”

-ALLEN GINSBERG

The surrealists and situationists used to walk the streets of cities looking for omens, our shamans go on vision quests. Magick is not just some odd techniques for tweaking reality to get desired results, it is a view of a world that has meaning, that has shadows in-between and moments of cosmic clarity. Synchronicity swings both ways. Weirdness happens.

“KNOCK ON THE SKY AND LISTEN TO THE SOUND!”

- ZEN SAYING

Each of us is a microcosm of the macrocosm, a carbon-based copy of the spiraling galaxy. Magick as a way of life is about awakening, becoming conscious,

more than human. We walk in the light of the magnetic moon and the electric sun, we are the tears of the stars, we are here to grow. Magick is a word of infinite changes, a living evolution, a mystery ever solving itself in us.

“LET IT BE KNOWN THERE IS A FOUNTAIN

THAT WAS NOT MADE BY THE HAND OF MAN...”

- GRATEFUL DEAD

Perhaps the most important practice of magick is the same for mysticism, true religion and science: meditation. Sit quietly, close your eyes, breath deeply, and see what your mind is saying to you. It starts with random thoughts of waking and dreaming, but when you let go of that, you may find the voice of the silence telling you what is real.

“SEE WITHOUT LOOKING, HEAR WITHOUT LISTENING, BREATHE WITHOUT ASKING.” -W.H. AUDEN

Above all, explore! Explore yourself, the natural world, other cultures, new disciplines and indulgences, people and places... we are the sum total of our experiences, whether we endlessly reincarnate or get just one shot at life and blip out. Misery or ecstasy, boredom or bliss, meaning or emptiness... it’s all up to you!

“AND EVERYTHING COMES TO ONE, AND WE DANCE ON, DANCE ON, DANCE ON.” - THEODORE ROETHKE

ROBERT C. CAREY is a lifelong sorcerer, esoterrorist & cognitive dissident.

THE BUDDHA & THE ANGEL:

OM MANI PADME HUM BY AION 131

“Holy Guardian Angel: This is a term employed in Western magic and signifies the spark of God, which is the essence of every man and woman. Knowledge of the Holy Guardian Angel is synonymous with the cosmic consciousness.”

- From: Mystica,
An on-line encyclopedia of the occult

“The Angel is our self, beyond duality. However, the way to understand this twin aspect is through total being, including our various levels of mind, body and ego, our conscious, subconscious and extra-conscious levels of awareness. The knowing of one’s self in totality and honesty brings us face-to-face with the infinite potential within.”

- Frater Omen

“Buddha nature is the basic consciousness of our inherent potential for compassion, wisdom and serenity. It can be rediscovered through meditation, a process of attaining self-awareness and self-realization.”

- Ven. Chung Ok Lee

“The kind of body, speech and mind that we pray to obtain is the body, speech and mind of a Buddha. Physical positive actions that can benefit, action of speech that can benefit. And a mind with enough wisdom to truly do that which is beneficial. We wish our body, speech and mind to be inseparable from that of a Buddha. This is our goal. “

- L. Hadon

If there is any spiritual place where Eastern and West

CONTINUED ON PAGE 8



BY JAMES F. DALTON WITH APOLOGIES TO THE FAMILY CIRCLE

“Holy Guardian Angel: This is a term employed in Western magic and signifies the spark of God, which is the essence of every man and woman. Knowledge of the Holy Guardian Angel is synonymous with the cosmic consciousness.”

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If there is any spiritual place where Eastern and Western mysticism meet, it may be in the concept of a personal experience of an actualized Self as spiritually transcendent ‘beingness.’ In the Western mystical tradition, this externalized concept is called the ‘Holy Guardian Angel’ (HGA). In Orthodox or Catholic dogma, the HGA is considered an angel of divine emanation specifically born with each person and whose duty it is to guide and help that person in his or her spiritual quest through life and in death. The HGA is also to accompany its charge to Heaven (one hopes.) In the Western occult and mystical tradition, the HGA takes on a much deeper importance, in fact it has been said a number of times that no practical magickal work can ever be done until the aspirant has attained ‘Knowledge & Conversation of the Holy Guardian Angel.’ This was traditionally seen as an in-

ner and outer magickal working involving the whole-hearted focus of the aspirant upon the divine essence of his or her Self by through ritual, meditation, visionary experiences and a complete focus on detaching from the world by ‘inflaming oneself through prayer.’

At first glance, this process of spiritual attainment of ‘oneness’ with the ‘Higher Self’ sounds more like an quest for what Eastern traditions refer to as ‘Atman.’ Or the True Soul. On the surface, this seems contrary to the spirit of the Buddhist quest for ‘Anata’ or the Void, but in fact we can see that they are the same means to the same ends.

Except for the most severely iconoclastic Buddhist sects, all Buddhists focus their prayers and visualizations on specific idealized images of the Buddha or on a personified aspect of Buddha or a Bodhisattva. In other words, prayers, chants and meditations focus upon an exteriorized image of the Total Self or Being who is transcendent, the Buddha. While we can intellectually discuss the fact that we are ‘All Buddhas’, just as western mystics say ‘We are all bits of God’, the fastest way to this Union with the Infinite is to focus on an external image of the divine and then merge with it. In this process, Western mystical rituals and many Buddhist rituals are identical; A godform or personified divine image is visualized and then the adept merges with it and becomes that deity, taking on the aspects of that deity. In Buddhism, one of the main attribute to becoming Buddha is to accomplish what THE Buddha did, attain enlightenment and release from attachment to ALL images and deities! So the Buddhist tradition tells us that this is a means to an end, that what one is after is freedom, illumination, enlightenment and release from the illusionary world. In other words, in becoming a Buddha, one no longer has any need for the concept of ‘Buddha’ or of anything else for that matter. Supreme consciousness negates bondage and conceptualization, and thus Nirvana or a state of egoless existence as Void is attained: Enlightenment.

What is not so well known about the Western occult practice of union with the HGA is that this is the exact same result that is hoped for after the process of ‘knowledge and conversation’ is accomplished. Adepts who have followed this path describe the attainment of the HGA as ‘becoming one with god’ but then go on to admit that one of the secrets discovered through this process is that the HGA is perceived as a ‘mask of the

OM. Mani / Padme. Hum!
OM. Jewel Within Lotus. Union!

Here the Jewel is the Buddha-nature or HGA, the Lotus is the World or the Universe or the human Body or all three. The uniting of the Self & self = Illumination or Enlightenment.

It is worth noting that the images of Mandala, Lotus and Magickal Circle are identical in this context. The alchemical image of the Sun as a circle with a point in the center is therefore, in this light, identical with the jewel of realization shimmering in the Lotus of consciousness in Maya.

Hopefully this article raises more questions than it answers, and the subject of Om Mani Padme Hum could indeed be a book unto itself. Yet it is remarkable how many western mystics and magickians use this 'most used mantra in the world.' I will end this short essay with a few quotes on the 'master Mani mantra' to meditate upon in regards to the union of the concepts of Buddha & HGA as vehicles for the attainment of release from Samsara. Whatever your Path, may all beings attain enlightenment! Om mani padme hum.

"There is not a single aspect of the eighty-four thousand sections of the Buddha's teachings which is not contained in Avalokiteshvara's six syllable mantra "Om Mani Padme Hum", and as such the qualities of the "mani" are praised again and again in the Sutras and Tantras....."

-Dilgo Khyentse Rinpoche, Heart Treasure
of the Enlightened Ones

"Thus the six syllables, om mani padme hum, mean that in dependence on the practice of a path which is an indivisible union of method and wisdom, you can transform your impure body, speech, and mind into the pure exalted body, speech, and mind of a Buddha. It is said that you should not seek for Buddhahood outside of yourself; the substances for the achievement of Buddhahood are within."

- H.H. The Dalai Lama, Om mani padme hum

AION 131 (DENNY SARGENT) is a Seattle educator and long-time Thelemite.

CHECK MATRIX

BRIMMING

WILLFULNESS

FILLED TO KILL.

COILING SERPENT

DRIVEN ORBIT.

INSIGHT

SOLAR SPHERE.

BOLD SIGNAL

ALIVE AND NEAR.

ADVANCE, DESTROY,

REBIRTH, JOY.

STERLING

INTRICATE

PATTERNED

INFINITE

PERFECTED MOVEMENT

LOVE AND LAW,

CREATE SO OWN IT.

BRIGHT NIGHT

ALONE IN LOVE

AS BELOW,

SO ABOVE.

JASMINE SELENE

DION FORTUNE: MAGICKAL FICTION

Dion Fortune was a complicated figure, a powerful magician and an inspiring writer. I find her works of fiction to be especially important. To a larger extent than many of her peers, Fortune attracted people to her occult programs, and to some degree educated them as well, through the use of tales that both captured the readers' interest, and offered them narrative illustrations of a magickal worldview and how the operations of magick might work. Such immersion is a wonderful way to teach, as it can reach out on several different levels at once.

Born Violet Mary Firth in 1890 (her chosen name is based upon the Firth family motto, "Deo, non Fortuna"), Fortune was one of the first practicing psychoanalysts in England, attaining prominence in London in the years immediately before World War I. Her psychoanalytic perspective stayed with her throughout her career, and led her to coin a new definition for magickal practice: "Magic is the art of changing consciousness at will." Her books about magick were careful to admit to the possibility of internal causes for apparently external magickal phenomena, while never denying that the art of magick has great power to cause change in itself.

Fortune was a contemporary, and, in some ways, a rival of Aleister Crowley. Like Crowley she eventually founded her own occult study groups, now collected under the umbrella of the Society of the Inner Light. The Society now has something of a Christian slant, but continues to offer courses in magickal studies today, long after Fortune's death from pneumonia in 1946.

Two good examples of Fortune's "instructive fiction" are *The Goat Foot God* and *The Sea Priestess*. These two works cover a lot of magickal territory in their respective descriptions of "the Horned God" and "the Great Goddess Isis." Fortune was a firm believer in the concept that "all goddesses are aspects of one great Goddess, and all gods are aspects of one great God."

Fortune's startling imagery, her romantic use of language and her understanding of magickal principles and the capacities of the human mind make her books of fiction at once excellent entertainments and treasure houses of magickal lore. I would also recommend Fortune's *The Secrets of Dr. Taverner* for its entertaining Sherlock Holmes-style mystery stories... often the solution to the mystery is literally out of this world!

A good biography of Fortune is *The Magical Life of Dion Fortune: Priestess of the 20th Century* by Alan Richardson -- quite a tale, and well worth reading.

Richardson also wrote *Aleister Crowley and Dion Fortune—The Logos of the Aeon and the Shakti of the Age*, an intriguing study of the contemporary magicians.

Dion Fortune was a prolific writer, and it is a pleasure to see so many of her works back in print and her ideas weighing in on the further development of the magickal arts in the 21st century.

MARK DALTON is the Librarian of Horizon Lodge OTO.

NOT TO MISS

TUESDAY, JULY 16

3RD TUESDAY CLASS 7PM

EGC SERIES: LIBER XV,

UP CLOSE AND PERSONAL.

An experienced team of Gnostic Mass officers will celebrate the Mass with attendees allowed to go up close and see what's really going on there, ask questions, and get explanations from clergy in attendance. We'll pause at various spots in the Mass to review the script, read commentary from Red Flame Vol. 2 and have open discussion. We'll begin at the beginning and see how far we go. Don't miss this excellent opportunity to examine the Mass from every angle.



HORIZON CALENDAR

JULY 2013

THE OFFICIAL AGENDA OF HORIZON LODGE O.T.O.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1.	2.	3.	4.	5.	6. Swimming Pool Party. Horizon Mem- bers & Guests. Details TBA
7. Ben Franklin: A Promethean Spirit A Special Presentation at Horizon Lodge 1-2:30pm Gnostic Mass 6pm All are Welcome	8.	9. A. A. O. Class A Books Discussion – Brother Scott 7-10pm	10.	11.	12.	13. Gnostic Mass 6:00-7pm All are Welcome
14.	15.	16. Third Tuesday Class EGC Series: Liber XV, Up Close & Personal 7pm	17.	18. Officers' meeting 7pm	19.	20.
21. Chapter Sword Social Noon-3pm Details Online	22.	23.	24.	25.	26.	27. Minerval Initiations 8pm-1am Tyled to Minerval
28. Gnostic Mass 6:00-7:30pm All are Welcome	29.	30.	31.	AUG. 1	AUG. 2	AUG 3.

Key: Public Events / **Private Events** / *Outside Events (not hosted by OTO)*



THERE ARE

93 DAYS

BETWEEN THE

SUMMER SOLSTICE

AND THE

AUTUMNAL EQUINOX

SUMMER = 93